

Eckhart Tolle Binaural Audio Music for Meditation Superposition

[Speaker 1] (0:32 - 2:05:37)

If any question comes into your mind right now, please realize that it is irrelevant. And please realize that it is an attempt of your mind to obstruct your practice of presence. Occasionally, I may say something just to point you back to it, because there is always a possibility that you may drift off into thinking.

It's also quite helpful, as you are aware of being conscious, to be aware at the same time that you are breathing, to feel the breaths going in and out, and at the same time, be the consciousness, the presence. Thoughts are not important right now, even if they pretend to be. Don't be concerned if an occasional ripple of thought floats around the surface of your consciousness.

Not a problem. So when you go into a meditation like this, it can become very deep, so that this consciousness left, pure consciousness, and then as you open your eyes again, listen, look around, begin to perceive externals again, it's still in the background. At this moment, you're aware of where you are.

You're aware of the room. You're aware that you're breathing. In addition to that, sense perceptions, perhaps some feelings, a few thoughts floating through your head, or maybe no thought, maybe just a clear sky inside you with just little puffy clouds here and there, little thoughts, and then disappear again.

So perhaps you're the clear sky, and the clear sky is the awareness. So the essence of our meditation is to be aware right now, whether or not your eyes are closed or open, it doesn't matter. Whether you are aware, that you are aware.

Whether you are conscious, that you are conscious. Can you sense your own consciousness? It's kind of subject and object merging within you, because usually when you're aware of something, the subject is aware of the object.

But when you're aware of awareness, the subject is no longer aware of an object because there's just awareness. You're aware that you are aware. Object and subject merge into one, self-awareness, presence.

That's the sky, the clear sky. Occasional thoughts may come, not a problem. And you can be aware with every cell of the body, an alertness that pervades the entire body.

It's not the body anymore. It's just the space. You are that presence.

There's nothing to know about it beyond that. You can't know it. You can only be it.

And as you no longer identify with the mind, the thoughts, the presence can shine through the mind, can even use your mind and inspire your mind. Another word we can use is stillness. That's the stillness within you, vibrantly alive stillness.

And of course, you don't necessarily need to sit still to be in stillness. You can move, as you know, and be in stillness. That's the beauty of it.

You can do things and be in stillness. Can interact with another human being, can even speak to them and be in stillness as I'm speaking to you now. But I'm in stillness.

The words are just floating around the stillness. And you can bring stillness to nature and nature will love you for it. And you can share stillness with a tree.

See if you can be as still as the tree. That's something. Or if the sky is clear at night, you look at the sky.

There are stars, but there's the vastness of space, which is also stillness. There's not a single sound in space. Only in science fiction movies, but there's no sound in outer space.

The deepest stillness. And even a flower, it's surrounded by stillness too. The flower exists in that still field.

So if you need a little bit of help to find the inner stillness, go to a tree, look at the sky, the night sky, or the sky at sunset as it gradually darkens. Very still and spacious. Or you can touch the earth.

It's also very still. So many things can teach you stillness and help you. And the quickest way to stillness in any situation, no matter where you are, whether on top of a mountain or Times Square or Piccadilly Circus, in the midst of traffic, is to welcome the present moment.

Just that little thing, no matter what form it takes, whatever arises in the present moment, you welcome it, or at least you allow it to be non-resistance. Immediately, you can sense in the background of your being that field of stillness or peace. So that simple thing, allowing this moment to be as it is, connects you with the transcendent in you.

Couldn't be any easier than that. All you have to do is remember that this is possible and then do it. It's a good thing to start and end this by looking around wherever you happen to be before you close your eyes.

So you just become comfortable wherever you are and look around very casual way. And you're beginning to step out of thought. You're just looking around.

Then you close your eyes. And what helps is to take a few breaths into the abdomen so that, because that can put you in touch easily with the entire energy field of the inner

body. As you breathe in, the abdomen expands a little.

Then you hold it at the end of the in-breath for two or three seconds. Feel the energy expanding then throughout the body. And then you breathe out.

And in again. And you follow the breath with your attention. This is an ancient breath awareness practice.

You can't be thinking at the same time and follow the breath with your attention. That's why it's such a good practice. And you become aware of your body, the inner body, the aliveness.

When you feel that the awareness of the inner body, the aliveness of the inner body and the inner body become a single thing, a single whole thing. So you merge with the sense of aliveness and stillness. Instead of observing it, you feel that you are it.

It is awake. Remnants of visual image of the body, but it's not necessary anymore. You just focus on that sense of pervasive presence.

Not other than you, that is essentially you. That is the essence of who you are. That is the I before it becomes something.

The question, the answer is not to be found in thought or in words. The answer is this. The presence that you sense, you sense yourself as the presence.

That's the answer to who am I. For success is sense of enjoyment. Counter state is deep sense of beingness of I.

It cannot be improved upon. Nothing needs to be added to it. It doesn't get any better than this to use a common expression.

This moment, being conscious of being, listening to event on the surface of things as with the source of all life from which the consciousness emanates, the consciousness that you are. That's the very, that realization is the very fulfillment of your life in this moment. What is there to add to it?

Plead. There's no, there's still nothing that you need to become. There's nothing missing.

Everything's missing on the human level, the human dimension, but not on the being level. There's nothing missing. Anything.

That's the fullness of life that Jesus talked about or the emptiness that Buddha talks about. Spaciousness is a better word for it. Then as you open your eyes to feel the stillness or the spaciousness within, as you look around the room, and that is how you realize the possibility of being present within and without.

In a moment of spaciousness, no thinking is required in this moment. Wouldn't add anything to it. Be aware of yourself and what's around you.

The consciousness that you are makes this possible. You cannot yet in your daily life step from thinking into awareness, freedom from thinking for a moment. Then you just use one of the portals in our body, breath awareness, attention to sensory perception.

For a while, you can just step out of thinking when it's not needed or reduce thinking to just a trickle and presence arises when you sense it with your entire energy field. This power grows in you. The power itself doesn't grow, but its manifestation in you grows.

Presence, power grows in you. At first, it seems nothing remarkable. As you notice, it frees you from a lot of turmoil, mind generated and it deepens you because it is the deeper mind, the deep eye that emerges, the deep self, the deeper mind.

Don't wait for emergency situations to become present. Don't wait for life to knock you, give you a jolt, a shock. Choose it in ordinary moments.

Then it grows in you. Life does something to you to intensify the presence instead of taking you out of presence into reactivity. You respond, but don't react.

Reaction is on the conditioned mind. Responding is out of presence. So when you realize that what's important is already here and not in the next moment, what really matters, that means you already have shifted to a different state of consciousness.

Very simple, just that realization, but it's so deeply ingrained, the illusion, the belief, the unconscious assumption, the next moment matters more than this one. The body inherits that mind pattern and that makes life very frustrating. You all know that.

Life consists only ever of this moment. So we are here to go deeper into this moment and not wait for something more significant. So we become comfortable with being here now.

Get rid of the illusion that there is something important missing. There's something not quite right that hasn't arrived yet, something deep-seated illusion. There's something not right.

Earthly things believes that something's going to be right when this or that happens or I attain this or that. And the spiritual seeker believes it's going to be right when I become enlightened. In both cases, it's future.

Seriously overlooking something vital that is very easy to overlook because thought is so seductive and hypnotic, light, visual, presence that is essentially who you are and has nothing to do with your past or future. This moment, here, this, and almost, let's say, to ignore the truth of it, that means that's it. Just a sense of goodness and rightness of

being here, that means that dimension that has no form is already the next step, one could say, in the evolution of human consciousness is stepping out of self-talk, which is the conditioned mind, and realizing there is much more to who I am than this conditioned content of my mind.

And that is the beginning of awakening. It's not those words, not that you need to believe that there is much more to who I am than the self-talk in my head, because that is still self-talk in the head. I believe there's more to who I am, and you better believe it, too.

And suddenly you go, ah, and your attention is suddenly in the present moment. The self-talk is never in the present moment. And suddenly your attention is in the present moment, and you go, hmm, and the whole person right now is not there anymore when you go.

You're not a person at that moment anymore. You are an aware presence. So that shift in consciousness can happen very easily, whether it stays with you for a few seconds or a few minutes or an hour or a day or longer.

It doesn't matter that much. The important thing is that it arises. It arises, and suddenly the unhappy self-talk entity is disappearing, and what has taken its place?

Just a sense of presence. And that sense of presence is first of all aware of sense perceptions. So you look more consciously, you listen more consciously, because there's so much to look at and so much to listen to.

And it's not only looking and listening, it's also feeling the breeze on your skin, the air. Do you feel the warmth of the air? And there might be a scent in the air, and you become conscious of that.

But feeling the air, the movement of air on your skin requires a considerable degree of awareness. A person who is immersed in the self-talk in the head, they cannot feel the breeze touching their skin. They can't feel that, it's a very subtle thing.

And to feel subtle things, you need to have that aware presence, that alert, aware presence. You cannot be immersed in the self-talk to really honor and appreciate deeply the present moment, which is life. We could say honor, appreciate deeply life, because present moment and life are synonymous.

There is no life away from the present moment. If you cannot appreciate the present moment means you are away from life. Instead of life, you have a substitute in your head, just abstractions in the form of thoughts.

So to notice the breeze on your skin, you need to be quite alert and basically still inside, and then you can go. We feel a certain aliveness pervading the body. It's very simple,

but some attention has to go there.

Otherwise you can't feel anything, which means you have to take some attention away from the thinking. If you're fully in thought, you can't feel your body at all. You don't feel alive anymore, just abstractions.

So the beautiful thing is, it's not only that your body loves being acknowledged and getting your attention. It's a very healing thing to do. And most importantly, it slows down your thinking considerably if it doesn't stop it completely, because if you have your attention here, you can't have it there.

And this would be the embodied state. It's quite nice. What you're feeling is not ultimately the physical body.

It's already halfway beyond the physical body. Qi, life energy. And I call that halfway between form and formlessness.

It's a bridge. Qi is a bridge between the formless dimension and form. So it's wonderful to sense that.

You can do it anywhere when there's enough room. You don't need to focus on externals 100%. Have some attention in the body.

Boredom disappears, for example, when you have attention in the body, you're not bored. You actually enjoy feeling alive and that it can serve as an anchor for staying present. And that can be one way of looking around at the world without unnecessary mental labeling.

There's clarity of perception and looking at the situations that arise in that clarity of perception. And from that clarity of perception, you know what you need to do or what needs doing in that situation. It's a higher intelligence that you contact via the body, a higher intelligence than the quiet knowledge of the human mind.

And then you know what to do. So you have an insight or a spontaneous doing or if there's nothing to do, being is enough. You can enjoy just being.

Sleepless nights are a wonderful opportunity for going into the body. Oh, I can't sleep. Why don't you do something useful, go into the body?

And then you lie there and feel the aliveness. And before you know it, you've gone to sleep perhaps. And then you wake up in the morning.

Perhaps you still feel a lingering sensation there in the body. And if you don't, as you wake up, put your attention into the body first before you start thinking about the day or just a couple of minutes, three minutes, two minutes. It's a good start of the day.

To feel alive can't be a bad start of the day. I'll tell you what a bad start of the day is listening to the news. It's a grounding, but not a heavy grounding.

It's rooted in being. Am I spacious to even ask the question can immediately bring about that opening of a moment of cessation of thinking. Because to check within, your attention goes, am I spacious?

Well, it's almost inevitable that after asking the question, you are spacious. Because after the question mark, there is an inquiry, non-conceptual, there is a looking, there is a field of attention that arises and you go, am I spacious? Yes.

Now probably before you asked the question, you were not. So you remembered to ask the question because something was going on. You were upset about this or that or stressed or anxious.

Or many of the so-called normal states. And so then suddenly you are spacious. It's so easy, a little space opens up.

And then you remember no matter how important the things of the world or your world pretend to be, nothing is more important than being spacious. Another version of this question refers to relationships, whether it's an intimate relationship or whether it is just a short or superficial relating. Is there space in this relationship?

Is there space in the relationship between yourself and your partner or family member or whoever it may be, a friend? So again, all related. Without the space, it gets taken over by stuff.

Without the space, your life gets taken over by stuff. Welcome to our meditation. We start with the surface of now, which is whatever we perceive at this moment.

Whatever you perceive, whatever I perceive, really it's the I. So you perceive this person talking. You hear the voice.

There's the totality of the room. There's the ever-present noises. The ceiling and the walls, all part of the totality of your visual perception.

So there's a totality of sensory perception. That's the, I actually call it the surface of the now, or you can call it the outside of now. And then you're also aware of yourself breathing and you may be aware of the energy inside the body.

So we are gradually moving from the outside to the inside. And if you allow the outside to be as it is, although there's nothing special here in this room, it is quite nice. It has its own beauty.

Sounds are quite nice if you allow them. Imagine it's the OM sound. And now comes the really important part.

You're aware of yourself as the perceiver of all these things. You're not aware of yourself right now, but you're aware of the personal self, because at this moment, let's use this word, I hope that you are not thinking about your personal history right now or the problems you've had in the future, in the past or might have in the future. So when I say you're aware of yourself, it's not you're aware of yourself in the usual way, because when you usually say you're aware of yourself, you're aware of the story of yourself, you and your life, you and your position in the world, you and other people and so on.

No, more simple now in our meditation, you're aware of yourself not as a person with a history, but a deeper level of self. And I begin by calling it the perceiver of whatever it is that arises in your perception, auditory, visual, feeling, sensing. So, but who is it that is perceiving this?

Not the person, because the person is a story. The story is not perceiving this. So for a moment, let's not call it anything, but be aware of the simple fact that you are perceiving this, but you don't know what that is, that I that is perceiving, but there's no doubt that that is there.

And even if what you're perceiving is a dream, perhaps it is, it certainly has a lot in common with a dream because a dream evaporates very quickly, it doesn't last. Many philosophers have discussed whether human existence is a dream. We don't need to go there.

We can say it might be, but even if it is, it's all not real, as some people say. There is something in which the dream appears. The dream is being experienced.

One could say there's a light in which the forms appear and you are that. And there's no doubt that if it's a dream, it's happening. If it's all unreal, at least that unreality is happening in that light of awareness, because without that awareness, there would be no sense perception.

There would be no room. There would be no voice or somebody listening to the voice. So that's the one thing that cannot be doubted.

Everything else you can doubt whether it's actually real. And that awareness is formless. It doesn't have a history because your entire history appears in it when you remember it in that awareness.

And when things happened that once happened, they happened in the present moment, in the light of awareness. And you can only remember it as the awareness now. So I'm now asking you, although you continue to be aware of sense perceptions, to simply acknowledge the fact that you are aware.

And even that is not perhaps putting it rightly to acknowledge the fact that there is awareness. In other words, you are aware that you are aware. You are conscious of being

conscious.

It sounds a little strange, but it's an amazing thing. It also sounds, if there were a duality here, I am conscious of being conscious. The subject, I, but that only appears in language.

In fact, when you are conscious of being conscious, and that's a, it's a, it's a strange thing. Just, and you can't, you can't say much about it. It just has no form and no shape.

It's totally elusive and yet all pervasive. Can you feel the fact that you are conscious, or rather that you are consciousness? And that's an, to, to sense yourself as that and still be able to perceive all this.

And you have long since left compulsive labeling behind when you are aware of yourself as consciousness and then perceive as consciousness, labeling things mentally doesn't come in anymore. There's just consciousness and forms arising and subsiding in consciousness. Arising, some forms stay for a while.

This room stays as long as you sit here. This room arises in consciousness and then you leave and it subsides. But the voice, the words arise in consciousness and subside.

Arise, subside. We could call consciousness the, the eternal gap behind everything, the gap in between everything, the space behind everything, whatever you want to call it. These are just pointers.

And there is a, an intense frequency that arises in you when you become aware of consciousness. It makes the personal self fade out. It burns up the karmic accumulations in you.

Old stuff from the past, pain body, old mind patterns. And your entire being is vibrating at a higher frequency. That's the only way I can put it.

The words may not be absolutely right, but that's how I sense it in you. And that is inherently joyful and energizing to sense this essence in yourself. We are learning here not to have it as a very short-lived glimpse, but to be able to stay there.

And every moment you stay in that, the old gets burned up in you and you connect with intelligence, not the IQ intelligence that you measure in IQ tests. That's a very limited form of intelligence, creative intelligence I talk about. This does not mean that you or I this moment will come up with the solution to the problem that Einstein couldn't solve, the unified field theory or whatever it was.

Nor does it mean that suddenly I can paint a masterpiece or compose an exquisite piece of music because these are not vehicles that have been prepared in this body, by this body. But this intelligence can flow into something. If there is a vehicle in your life, it can

flow into that, transform it, and make it absolutely creative.

And even that is no more than a bonus. For some people, it may be enough to walk around the planet for the rest of their life in this form as peaceful, intensely alive beings that are astonished at the beauty of all things and bring that vibration of peace that comes with the awareness of pure consciousness. Whoever they meet, it's a little whiff of that.

And for some humans, that's enough and they fulfill their purpose here. Others may create some more elaborate forms, but empowered by not the ego, but by the greater intelligence it creates, it can flow into the human mind and body and create through the human form. Let's come back to the simple secret.

Be conscious that you are conscious. Feel the awareness as your essence. And you will notice it's very still.

The awareness is still. I compare it sometimes to space. I call it inner space or space consciousness.

It has no extension. It is vast, but not like the outer space that you see. You don't see it, but that is there when you look at the sky at night.

The vastness of space is only a reflection in the external of who you are in the essence of your being. And that's the awe-inspiring thing when you look at the starry sky at night, the absolutely awe-inspiring thing that if you are really looking will really shut up your mind immediately because it's so astonishing. That was my first meditation when I was in my teens.

I had no idea it was meditation. Lying on the deck of our, we lived on the top floor. There was a little terrace.

It was in the south of Spain where there were beautiful skies at night, totally clear. There was no thought. I had no idea that was going on then.

I just, it was deeply enjoyable. The awe-inspiring thing is not the countless, countless suns that you see, which are stars, but the vastness of it, the nothingness that makes it all possible. The vastness of space, unimaginable infinity, and there too that can put you in touch with the vastness within you.

Just looking at that. And space, again, is very similar. The outer space is very similar to inner space because both of them don't really exist because as I mentioned earlier, existence means to stand out, but space is, you can't say, oh, here's space.

All you can ever be aware of is things in space. And again, in yourself, you can't say, here is the essence of who I am. You cannot be aware of it as an object.

All objects are things, forms that arise in the space. Why can't you be aware of space? Because you are it.

You cannot separate from it and look at it as an object. It is the formless I, the I am that I am. The most profound statement in the entire Bible, which is, of course, a mixed bag of all kinds of writings, but there are some deep insights.

You know how to find them. When God is asked, what's your name? God says, I am that I am.

That's my name, it's the I am. That's immediately there's space in you when you become conscious of being conscious. That is space.

In any situation you find yourself in, a quick access to inner space, spaciousness, essence, is to become conscious that you are conscious. That's presence. Then, yes, you are still a person.

You can function as a person, but you are not trapped in the person. That's the hybrid I talked about. You function as the person.

We are not trapped in the person. And now for a little while, we just see if we can stay there in that consciousness of consciousness. It can be a helpful thing to be in unusual surroundings because it's easier to be more present in unusual surroundings.

That's the advantage of traveling. And that's why, as I've written somewhere, many people feel more alive when they travel. And when they are at home, their surroundings are so familiar that they lose presence completely.

They don't see things anymore. They go from where they live to their office or wherever it is, gone, done it so many times, they don't see it anymore. And you would be surprised even at home, your usual surroundings.

You might have a painting on your walls and haven't looked at it in the past three years. Might be very beautiful. Or your garden or the plants in there.

So this is the familiarity can lead to a kind of semi-sleep-like state. And when you're traveling, you go, oh. And the good thing is you might not even have a name for all the new things you see.

At home, you know what everything is called. But here you see things, you might see a weird animal. The mind stops because you can't name it.

And that's a wonderful thing. Or you see trees that you haven't seen before and you go, oh. Or you might say to your friend, look at that.

And you might notice in the moment of looking at that, you're not naming it in your mind

because you don't know what it's called. So there's a moment, a few seconds of just being present. Be the presence rather than the naming person.

So it helps to be wide awake to your sense perceptions because that is one way of coming into the present moment. Which is why we are here, because there is more to the present moment than we realize most of the time. There's more to it.

It's the access point to the deeper dimension within yourself. So as a general theme, underlying theme, I recommend, surprisingly, that you practice being in the present moment. Although you've been taken out of your usual surroundings, you have carried with you something else.

And of course, that's your mind that travels with you wherever you go. That is perhaps the meaning of the book that somebody wrote. I believe the title is, wherever you go, there you are.

So wherever you go, you carry your mind and the conditioning of your mind with you. So that is the challenge here, to transcend the conditioning of your mind. The habitual way of interpreting the habitual way of reacting to things, habitual mind patterns.

If a mind pattern in you is that you frequently and very quickly become discontent with where you are, if that's a pattern in you, then that pattern will arise here also. If your mind pattern is one that loves complaining and finding fault with things, then it's very likely that very quickly this mind pattern will appear here also. So you get surprising things, things that your expectations are not met in various ways.

And that is a challenge to the mind, to the conditioned mind, because the conditioned mind wants its expectations met. And if they're not met, it gets uneasy, restless, irritated, angry, starts talking about what's wrong, either silently in your mind or to others. And if others can agree with you, then it's even better.

Or you can go on the internet and then you can get 1000 people agreeing with you. I'm not saying if there's something really wrong, you shouldn't do something to rectify it. So if something is leaking in your room, you say, no, I'm not going to say anything because I'm not supposed to complain.

No, of course. Say there's something there that needs to be rectified. That's not a complaint, it's just information.

Complaint means there is an emotion behind it. And the emotion says, this should not be happening. Then it becomes a complaint or it's your fault.

Then it becomes a complaint. If it's simply presenting information, it's not a complaint. It's just a fact.

And then the question is, can anything be done about it? If yes, good. What they say, there's nothing we can do.

Do you go on insisting that this is very bad and create suffering for yourself? Or do you simply accept this is what is? So it's bringing your inner self into alignment with the present moment.

A very powerful spiritual practice. Why is it so powerful? Especially when the situation is challenging and you still say it and you mean it.

Because everything that sustains the person, the exclusively personal sense of self, in that act of complete surrender to what is, the personal sense of self gives way to a deeper transcendent sense of self, which the Buddhists call no self. A deeper consciousness suddenly shines through. So really, it's a kind of denying your form identity.

Doesn't mean you don't have it anymore, but you are no longer trapped exclusively in your form identity. The form identity is strengthened and the more you can be in opposition to what is, the stronger your form identity, me, the person, the me. The more you are in opposition to what is, the stronger the me becomes, your form identity.

And if you can have enemies, lots of enemies, it loves that gets even stronger. They're all against me or us, if it's a collective ego. Collective ego loves its enemies, can't actually survive without them.

Every collective even needs the others. We're not us, this is us and that's the others. So that's the wonderful thing that the person, the exclusively personal sense of self becomes weakened, subsides, and something else emerges when you're no longer habitually oppose what is, something emerges that is deeper than the personal sense of self.

The transcendent dimension, presence, whatever we want to call it. Some people call it your higher self, or you could call it your deeper self. Words, doesn't matter.

But something emerges that is from beyond the person. And that is a place of great power and aliveness and possibility. That is where you are connected with a vastness and with everybody else too.

So it's when you feel, when that transcendent dimension arises, you feel a greater sense of connectedness, no longer the separation with, not only with nature, but also with other humans. You no longer feel the otherness of the other. It's just yourself in another disguise that's really becomes your experience.

Whoever you meet is yourself in another disguise. Isn't that a wonderful way of being with other humans that essentially you can sense not only your connectedness, but you

can also sense your inherent oneness with others. So that is why this presence practice, honoring the present moment, welcoming the is-ness.

That's why that's such a powerful practice. And for many, the beginning of spiritual awakening is to realize that there is this stream of continuous commentary in their minds. And that is the thing.

Oh, that's interesting. That's a thought, of course. But before the thought, that's interesting.

There's the recognition. It's the voice in the head. And the recognition is not the voice in the head, although you might say it after the recognition.

But in the moment of recognizing there's a voice in the head, that's not a thought. The recognition of thought is not a thought. The recognition of thought comes through awareness or presence.

And awareness or presence is the higher consciousness, the arising new consciousness. Wow. So that's, that is really the meaning of spiritual awakening.

By the way, in this first half of our gathering, I will be talking more about it. In the second half, we will do more experiential. But even while I talk about it here, I would hope that if it works for you, there's already also an experiential realization of what it is I'm talking about.

So there's the voice. There's a voice in the head. And people say things like, I think.

They don't think. Because thinking is not a voluntary action for them. So it's a delusion to even say, I think.

You don't think. You are being thought by thought. You are created by thought.

There's that energy field. It's amazing. So the master said, how can I teach you Zen unless you first empty your cup?

Now that's a huge demand. If I'm full of clutter, mental clutter, how am I going to empty my cup? I would be immediately enlightened if I could empty my cup.

But the teaching points to something. It points to, there's the word empty. And that's interesting.

That is an important word in Buddhism. And I don't think it's a good translation. Who first came up with it?

I don't know. In the 19th century, the Europeans started to translate ancient texts from Sanskrit. And one person came up with a translation, probably of the Sanskrit terms,

sunyata, and translated it as emptiness.

That doesn't sound so nice. It sounds like something missing or something like that. So I have an alternative translation for the Buddhist term emptiness.

So that empty is an important word. So remember, the Zen master said, how can I teach you Zen unless you first empty your cup? Emptiness, my alternative translation for that is spaciousness.

Spaciousness is a dimension of consciousness in you. And that is what we could call the spiritual dimension of consciousness, the deeper or the higher consciousness, just words, doesn't matter. And that is, in every human, it's there.

Many don't know that it's there because the clutter is so dense that they have no realization of the underlying spaciousness. And that is why I say in millions of humans, that is still a dormant faculty, so to speak. So the most important realization in your life, much more important than what you have achieved on the level of the world, whether your life in worldly terms is regarded as a huge success or additional failure, or for most of you, probably something in between, that's normal.

Sometimes you fail, sometimes you succeed, and then you move from gaining, losing, high, low, up and down. That's the identity for most. So the clutter of your mind is there, but there are moments in your life when you become aware of something spacious underneath it, but you may not call it like, call it that, you may not call it anything.

It may arise, for example, in many humans who may never have heard of anything spiritual. They're still, they're out there. They don't know that the little bit of that is in them, but they don't know it.

Little glances come occasionally into their lives of that dimension. It's not enough to actually say that the spiritual dimension has awakened in them, but little flashes come up now and then into their lives, and that is enough. Those little flashes from that dimension come into their lives, and that is enough to keep many people sane.

And those flashes can come when they're, you might think when you go out into nature and you see something extraordinarily beautiful like a sunset, for a moment you go, ah, all the vastness of the ocean or the sky or the elements, the wind, the storm, and for a moment you go, ah, and it's a moment of intense aliveness as you feel. And then you may remember that moment a little later and say, that was such a beautiful moment. Why was it?

Yes, maybe what you perceived was beautiful, but you felt something in that moment. You felt a heightened sense of aliveness and a deep peace and connectedness with being, so to speak. Why?

Because that moment of sense perception of something vast or beautiful freed you for a moment from the incessant stream of thinking. So the incessant stream of thinking, let's say you see this vast, this incredible sunset or whatever, and for a moment you give it your complete attention, and for a moment you're not thinking about yourself, your problems, your problematic life history, or your even more problematic future, and actually you're not thinking about anything. For a moment the stream of thinking subsides and it goes, and that is without knowing it, you have a little flash that's come up from that dimension, and then the next moment it may come up a few days later again when you look into the eyes of a baby, one year old, maybe just in the street or in a cafe, and the baby looks at you, and the baby is one year old, and the eyes are like babies, and you know instinctively that the baby is not thinking about you, because thinking hasn't started yet.

The words have not accumulated yet, the thoughts haven't started yet, and yet there's a consciousness there. You can see very clearly there's an intense consciousness that's looking through those eyes at you without judging you in any way, and in that moment for just a few seconds you feel so good. Why do you feel so good?

Because at that moment the baby liberated you from your stream of thinking, and again a little bit of spaciousness opened up inside you, and so for those few seconds when you look into the eyes of the baby, you were not thinking, and the baby wasn't thinking, so through the baby you are able to be in that dimension, and it felt so good. Spontaneously they can arise. They're not recognized by people as ultimately spiritual, but they are, and so many people, there are millions of people who experience those things briefly, but that's enough to give you a sense still of life is worth living, and then there are others who are so burdened by their minds they cannot even communicate with a baby.

They cannot even perceive the beauty of nature anymore because their mind is so noisy that they never, there's a total veil, so they don't look at the baby like, they look at the baby, oh that's a nice baby, they don't really see the baby, immediately it's labeled.